

# الفريد في مختصر التوحيد

*Al-Fareed Fee Mukhtasar Al-Tawheed*

**A SUMMARY OF THE UNIQUE TAWHEED**

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Please bear in mind that mankind is prone to error. Although every care has been taken in our capacity to ensure accuracy, we would appreciate any feedback regarding errors that may still exist. All good is from Allah (swt), and all mistakes are from us. We pray that Allah guides us all upon the truth, the path of his Messenger Muhammad (saw) and his companions (ra).

Abbreviations used: (swt) is an abbreviation of Subhanu Wata Ala, meaning Glory be to Allah. (saw) is an abbreviation of Sallallahu Alaihi Wasallam, used for the final messenger Muhammed (saw) meaning, May Allah (swt) bless him.

All Quran and Hadeeth are rough translations of the meaning of the Arabic Language. English meanings of the Quran appear in bold italic, and English meanings of Hadeeth in Bold.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dear Muslim brothers and sisters, here are a few words to summarize the virtues of Tawheed and to act as a warning against anything that can negate your Tawheed, which could be various types of shirk or innovation and which could be big or small. Verily Tawheed is the first obligation that all the Messengers called to, which formed the foundation of their call and their invitation to the people. Allah (swt) says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ  
فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

*‘We sent to every Ummah a messenger to command the people to submit to Allah exclusively and to reject Taghoot’. [EMQ 16:36]*

Tawheed is the greatest *Haq* of Almighty Allah (swt) over his servant. It has been reported in Bukhari and Muslim, in a hadith narrated by Muadhth Ibn Jabal (ra), that the Messenger Muhammad (saw) said: **‘The right of Allah over his servant is to submit to him exclusively and not to associate anything with him’.**

Whoever establishes the Tawheed enters *Jannah* and whoever negates the Tawheed they are from the people of hellfire. That is why we find that the Messenger Muhammad (saw) declared this very message for the sake of submission to Almighty Allah (swt). Allah (swt) ordered the Messengers to fight their own people until they submitted to Him Almighty, whether by embracing Islam and submitting to its rule or accepting to live under an Islamic covenant of security and thereby accepting to live under Islamic rule, as people of the covenant, whilst submitting to the Islamic law and order. It has been reported in Bukhari and Muslim that the Messenger Muhammad (saw) said: **‘I have been ordered by Allah to fight the people until they declare belief in Allah (swt) and if they do so, their life and wealth will be protected’.**

Therefore establishing Tawheed is the path to happiness in this life and in the hereafter, whereas violating the Tawheed is the path of the miserable that will be doomed in this life and in the hereafter. Verily Tawheed is the only way for the unity of the Muslim Ummah and the

Muslim world, for failure to establish the Tawheed amongst Muslims will be the cause of their divisions and sectarian disputes.

You should know, my dear Muslim brothers and sisters, that not everybody who says '*Laa ilaahah illallah*' is considered to be a *Muwwahhid* (monotheistic believer); rather one must meet certain conditions laid down by the *Ulema of Ahl al Sunnah wal Jammah* which, if transgressed, render someone on the path of shirk.

### THE CONDITIONS OF THE KALIMA ARE AS FOLLOWS:

1. To have knowledge about the meaning of *Laa ilaaha illallah* and to comprehend its negations and affirmations. To understand that there is nobody to be truly worshipped except Almighty Allah (swt) exclusively. Allah (swt) says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

**'Be aware that there is no one who has the right to be worshipped but Allah'** [EMQ 47:19]

Ignorance about the fact that Allah (swt) is the only One who deserves to be worshipped exclusively becomes a valid reason for rejecting ones claim to be a Muslim, therefore to have knowledge about the *Kalima* becomes a condition for a persons Islam to be accepted. The Messenger of Allah (saw) said **'Whosoever dies and comprehends that there is no god but Allah, will enter paradise'**.

For verily, the one who testifies that '*there is no god but Allah*' without having knowledge about it will never save his neck on the day of judgment, rather the testimony of the *Kalima* necessitates that the person is aware about what *Laa ilaahah* negates (*Nafi*) and what *illallah* affirms (*Ithbaat*).

You must be aware that this word composes 2 pillars:

- (i) *Al Kufr bil Taghoot* - to reject all *Taghoot*
- (ii) *Al-Imaan billah* - to believe in Allah (swt)

When you negate all other forms of lordship, reverence and deities you have fulfilled the first condition i.e. to reject all *Taghoot*, after

which you must then affirm your belief in Allah (swt). Verily Allah (swt) says, as affirmation, that the Muslim should have knowledge about the *Kalima*.

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ  
وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

*'This is a declaration for the people to be warned and to be aware that there is only one God' [EMQ 14:52].*

In this ayah Allah (swt) did not say that you merely 'declare' that there is only one God, rather Allah (swt) commands us to have knowledge and to be aware that there is only one God. This understanding is confirmed in the saying of Allah (swt):

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ  
*'... except those who testified about the truth with knowledge of what they know' [EMQ 43:86]*

Therefore the testimony of the one who declares that there is no god but Allah (swt) and then worships someone else means nothing, even if he prays, fasts and carries *Daw'ah*, because he failed to fulfill the conditions of the testimony.

2. To have certainty (having acquired the knowledge) in believing that there is only one God and to have certainty regarding its clear indication of the exclusivity of the oneness of Almighty Allah (swt) who deserves to be worshipped, without any doubt or hesitation. For Allah (swt) says in Surah Al-Hujuraat:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

*'Verily the believers are those who believe in Allah and His messenger and they fight and strive for the sake of Allah, verily they are the trustworthy'. [EMQ 49:15]*

Furthermore in a Hadith Sahih, reported by Muslim, the Messenger of Allah (saw) is narrated to have said: **'I testify that there is no god but Allah and that I am the messenger of Allah, whosoever meets his lord with it, without doubt about its 2 parts (Nafi' & Ithbaat), will enter paradise'.**

3. To accept *Laa ilahah illallah* (i.e. to embrace it) by your heart, tongue and limbs. Allah (swt) mentions in the Qur'an about those who never accepted his sayings, they were those who were arrogant when they heard the *Kalima* and said *'are we going to leave our gods for some sayings of a poet?'* Hence Allah (swt) describes them as *kafir* and arrogant because of their clear rejection:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ أَأَنَّا لَتَارِكُوا آلِهَتَنَا لِشَاعِرٍ مَّجْنُونٍ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

*'Truly, when it was said to them: Laa ilaahah illallah they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our gods for the sake of a mad poet? Nay! He Muhammad (saw) has come with the truth and he confirms the Messengers who came before him' [EMQ 37:35-37]*

4. To submit to *Laa ilaaha illallah* and to follow it, for verily after you believe in it, have knowledge and certainty about it and having accepted it, it also becomes compulsory to follow and submit to it by rejecting all forms of *Taghoot*, and to purify yourself from them by believing in Allah (swt) exclusively. For Allah (swt) says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*'By your lord they are not true believers until they refer to you in all matters regarding judgment and they find no difficulty within themselves about what you judge and they must submit fully' [EMQ 4:65]*

The difference between conditions 3 and 4 is that the third condition will be the acceptance in the heart and in all sayings whereas condition

number 4 will be following and submitting in the heart and in the limbs and in all actions.

5. To believe in *Laa ilaaha illallah* with full trust in your heart, on the tongue and in your limbs. The Messenger Muhammad (saw) said, as reported in Bukhari and Muslim: **‘Whosoever testifies that there is no god but Allah and Muhammad is His messenger, believing in his heart about it, hellfire will be forbidden upon him’.**

Furthermore, he (saw) said, as reported by Imam Ahmad: **‘Whoever says ‘laa ilaaha illallah’ and believes it in his heart will enter Jannah’.**

From this it is clear that it is not enough to just have belief in the heart, rather you must testify what you believe in your heart with the tongue and manifest it in your actions. If someone declares belief on his tongue without believing in the heart then he will be called a *Munafiq* (hypocrite). As Allah (swt) says:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ  
إِنَّ الْمُنَافِقِينَ كَاذِبُونَ

**‘When the Munafiqeen came to you, they testified that you are the messenger of Allah, yet they are liars’ [EMQ 63:1]**

Hence Allah (swt) calls them liars even though they declared belief on their tongues:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

**‘Some people will say that we believe in Allah and in the hereafter but they are not believers’ [EMQ 2:8]**

If declaring belief on the tongue was sufficient, without believing in the heart, then no hypocrite could be called a hypocrite.

6. To have sincerity for Allah (swt) exclusively in all of ones ritual acts and maintaining that this sincerity, in worshipping Allah (swt), is never directed to anything other than Allah (swt). For Allah (swt) says:



وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

*'They have been ordered to submit to none except Allah, who deserves all the submission exclusively' [EMQ 98:5].*

Sincerity is the opposite to displaying your ritual acts for others to see and admire, as a means of showing off. The Messenger Muhammad (saw) said: **'Allah forbids hellfire for the one who said laa ilaaha illallah sincerely for his sake'** [Narrated in Bukhari and in Muslim].

**'The happiest people for my intercession on day of judgment are the ones who said *Laa ilaahah illallah* sincerely in their hearts'** [Narrated in Bukhari]

7. The love of *Laa ilahah illallah* and that which necessitates it sincerely for the sake of Allah (swt). This love must be in the heart, manifested on the tongue and implemented in ones actions. For Allah (swt) says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ  
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ  
الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

*'Among the people are those who take, instead of Allah, people who they love the way they love Allah, whereas the believers will have more love in Allah - and verily the oppressors will see the punishment, that indeed all the strength is for Allah and that Allah has a severe punishment'*  
[EMQ 2:165].

These 7 conditions (mentioned above) make negation and affirmation for ones belief, no believer will be safe from *kufr* or hypocrisy except if these conditions have been met and acted upon and only then will one be considered a sincere Muslim. These will mould his inner belief with his outer actions together with his knowledge, love and submission. Hence we have the 2 parts of the *Kalima*, comprising both negation and affirmation.

It is true that in order to negate other Gods you must negate ignorance about Allah (swt). It is true that in order to prevent making shirk with Him and in order to affirm the belief in Allah (swt), you must negate shirk. It is true that in order to have certainty on this word you must negate doubt and uncertainty. It is true that in order to accept it exclusively you must negate anything else being part of it. It is true that in order to submit to it you must negate disobedience and rejection of it. It is true that in order to affirm the condition to love for the sake of Allah (swt) you must negate hatred to any part of the *Shari'ah*.

Whosoever establishes what has been mentioned above has fulfilled the main conditions of *Laa ilaaha illallah* that have been summarised in the form of negation (*Nafi'*) and affirmation (*Ithbaat*). This is known in the science of *Usool ul-Deen* as a principle called *Al-takhalli kabla takhalli* - '*To give up (negation) before taking up (affirming)*'. So the Muslim must give up the *kufr*, *shirk*, *Nifaaq* and *Bidda'ah* which would otherwise make him *kafir*, as this is a pre-requisite condition before taking up belief in Allah (swt) and accepting all that necessitates this belief. For Allah (swt) says:

...فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى  
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

*'...whosoever rejects Taghoot and then believes in Allah, he has held firm to the knot of Imaan'* [EMQ 2:256]

The knot referred to here is the *Kalima*. This is confirmed in the hadith of Muslim, that the Messenger Muhammad (saw) said: **'whoever says *Laa ilaaha illallah* and rejects anything to be worshipped and followed instead of Allah, his life and blood will be secure and will have sanctity and his accountability is in the hands of Allah'**. This is why it has been stated in Islam, that there are two fundamental pillars of Tawheed; *Al Kufr bil Taghoot* and *Imaan billah wahdan*.

Dear brothers and sisters, the way in which we are obliged to establish the above conditions and pillars of Tawheed, we are also obliged to fear and distance ourselves from shirk and to take precaution from all of its types, its gates and exits, whether the big shirk or small one, as verily, the biggest oppression is shirk and Allah (swt) will forgive

everything except shirk. Whosoever falls into shirk, *Jannah* is forbidden for him and his residence will be hellfire:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

*'Allah does not forgive Shirk or to associate with Him anything, but forgives less than that to whomever He wills' [EMQ 4:48].*

Therefore Muslims should be aware about what negates and contradicts Tawheed in order to make a shield for themselves, protecting them from apostasy.

## WHAT WILL EFFECT THE TAWHEED

The following are things that will directly affect ones Tawheed leading to the negation of it:

1. The wearing of any *taweez/tamaaim*, ring, necklace, chain or thread whether from metal, copper, iron or skin in order to remove a calamity or protect oneself - this is shirk.
2. Whosoever wears the *hijaab* or so-called *taweez* that includes pictures, numbers, signs, characters or strange wording that has no meaning, or seeks assistance from the *jinn* to know the cure for certain illnesses and how to protect oneself from them or hangs from the neck of any child or man a scarf or numbers or words to protect them, or even writes some Qur'anic words on a piece of paper and puts it around the neck of child in order to protect him. All these are means and forms of shirk, as the Messenger Muhammad (saw), (reported in Ahmad and in Abu Dawoud) said: **'verily al ruqya al-Shirkiyyah and tamaaim (anything you wear around your neck, on your chest or shoulder) and the thread (hijaab) is Shirk'**.

Therefore we must be careful about anything that can lead to this shirk such as putting a piece of paper or metal inside a car, carrying the verse of Allah (swt) like the ayah of *kursi*, or to put the *mushaf* (Qur'an) inside the car thinking that it will protect the car from being stolen, or to protect it from the evil eye. This must be avoided together with putting a piece of paper in the shape of a hand with an eye in the middle of it, or having a blue stone believing that it will protect you against the evil eye. Anyone who does this will have this thing to protect him on the day of judgment but it will never protect him, as the Messenger Muhammad (saw) said (as reported by Ahmad and Tirmidhi) **'whoever holds or relies on a thing, he will be designated it'**.

3. What could also affect the Tawheed is to seek *barakah* (blessing) from people or by a stone or object. For example, by touching a person or rubbing against him or even touching an object like a tree or stone, in order to seek blessings from them, whether they be alive or dead. This even includes the stroking of the *Kaabah*. All of these will affect ones Tawheed and will shake ones reliance upon Allah (swt) exclusively. Even the Sahabi Omar bin al-Khattaab (ra), when kissing

the black stone, said; '*By Allah I know that you are just a stone, you don't bring any harm or benefit - just because I saw the prophet (saw) kiss you I do so, otherwise I would never do it*'. Even though it was allowed for him to kiss the black stone and he had a clear understanding regarding what the text had to say about it, he did not believe that the kissing of the stone benefited or harmed him in any way.

4. What negates Tawheed is to slaughter for the sake of other than Allah (swt) e.g. for a *mawlana*, *peer*, *jinn*, *shaytaan* or even a *nabi*, in order to get some sort of benefit from them or to try to prevent harm to oneself. Verily this is *Shirk Akbar* and it is not allowed to slaughter to anyone or anything other than Allah (swt). Furthermore it is not allowed to slaughter in a place where people slaughter to other than Allah (swt), or to invoke another's name when slaughtering, even if the intention of the person doing the sacrifice was for sake of Allah (swt) - he must stop it immediately, as it is a means to imitate the shirk

5. Any vow/*nadhar* to other than Allah (swt) is forbidden and also affects the Tawheed as it is a form of worship and is therefore not allowed to be directed to anyone other than Allah (swt).

6. Any *Isti'aanah* (relying on) or *Istighaasah* (seeking refuge in) other than Allah (swt) e.g. to rely on or seek refuge in *shaytaan*, is a form of shirk. As reported on the authority of Ibn Abbas, that the Messenger of Allah (saw) said; '**If you seek help, rely on Allah and if you ask, ask Allah**'. From this we learn that it is not allowed to seek help from the *jinn* and that anybody seeking help from the *jinn* and relying upon them, is committing shirk.

7. What affects the Tawheed is exaggeration (*ghulu*) about the *Awliyiah* and the *Saliheen* (good people) and elevating them and their status to the level of the *Ambiyiah* or to believe that they are infallible and to perform, in front of them, any form of ritual act, in order to seek their pleasure, such as making *Sujood* (prostration) to them, or kissing their feet.

8. What negates Tawheed is to make *Tawaaf* (circumambulation) around the grave of anybody, even if it is the grave of the Messenger Muhammad (saw), as this is a form of shirk. Islam forbids us to pray near the grave because it acts as a means of shirk, so how then can the

*Salat* or *Tawaaf* for it be accepted? May Allah (swt) protect us from this *Shirk Akbar*.

9. Islam commands us to preserve our Tawheed from any defection such as building monuments above graves and making them shrines or rooms where people come and sit in order to get *barakah*, or to build a mosque or place of *salat* around the graves of good people, or making stones above graves and building on them, thinking that it will help and benefit the dead or seeking help from a dead person - all of these are forbidden in Islam. This is why the people of knowledge *Ahl al Ilm* agreed to erect a fence around the grave of the Prophet Muhammad (saw) in order to distinguish between his grave and the mosque in Madinah. The Messenger Muhammad (saw) warned us about this before, when he asked Allah (swt): **'Oh my Lord do not let my grave become a tomb for people to worship.'** And no doubt touching that tomb or stroking it, thinking that it will benefit you, is a form of shirk.

10. What negates the Tawheed is to practice magic or to visit a magician or fortune-teller etc... all of which affects the *Aqeedah*. The magicians and fortune-tellers are kafir without doubt, we cannot visit them nor ask them, whether we believe in what they say or not, and we should not, under any circumstances, believe in what they say. This is so even if they have big names and titles e.g. awliyyah, maulvi, sheikh etc...

11. What affects the Tawheed is for a person to have *Al-Teerah* - which is a form of pessimism based upon superstition (i.e. believing in bad luck) by a form of a bird, date, time or person such as the number 13 of every month: this is not allowed as the Messenger Muhammad (saw) has been narrated to have said, in a hadith, that pessimism is shirk.

12. What affects the Tawheed is for someone to rely on a means other than Allah (swt), like those who rely on doctors or medicine as a cause of recovery from any sickness, instead of Allah (swt), or those who rely on a job and business as a cause of their provision, instead of Allah (swt), and those who rely on the sword as the cause of protection, instead of Almighty Allah (swt), rather what is lawful is to spend and take all these means, such as seeking a doctor or medicine, or seeking to get a job, or seeking to have a sword, with the heart fully reliant

upon Almighty Allah (swt) exclusively to be the sole healer, provider and protector. Otherwise all of these things will affect the Imaan.

13. What affects the Tawheed is using the stars for a different purpose than what they were created for, such as using them to know the unseen, future or *ghaib*, none of which are allowed. The stars can be used to know the direction and for navigational purposes, but not for reading horoscopes, as this is a form of shirk.

14. Seeking the rain by praying to the stars or to the moon, or to the mountains, or to any tomb, or performing extra ceremonies in certain seasons, believing that these will bring rain and water (for example) are all forms of shirk. Rather we should believe that Allah (swt) is the only one who permits the rain to fall and he is the only one who can prevent it, if he so wishes. Indeed it is the Sunnah, when it rains, to say; *'the rain shadows over us by the virtue of Allah (swt) and his mercy, and we will make the prayer of Istisqaa to Allah (swt) to send rain and not for any other man, object or stars'*.

15. What affects the Tawheed is when we direct any form of *ibaadah* (ritual act) related to the actions of the heart, such as the exclusive love of Almighty Allah (swt) or the exclusive fear of the Almighty Allah (swt) to someone else, or when we share this with someone else, in our heart, or when we associate our love of Allah (swt) with someone else. Verily, every Muslim must love Allah (swt) exclusively and if his heart is full of love to Allah (swt), he will never combine this love for anything else in his heart: whether that be any stone, tree, rock, kafir, or even a member of ones family – unless it is done for the sake of Allah (swt), who ordered us to love the Messengers, Prophets, Muslim Parents, Wives and the Believers, for His sake exclusively. Since it is Allah (swt) who has ordered us to do so and not for their own sake.

16. What affects the Tawheed is arbitration to other than Allah (swt) exclusively, because arbitration is a form of ritual act that is not allowed to be directed to anyone other than Allah (swt), such as arbitrating to man made law or to English law or to *kuffar* courts or UN resolutions, or arbitrating to any *kuffar* or to the saying of any person claiming to be a believer, if they are not referring to the *Shari'ah*.

17. What affects the Tawheed is to direct any of the names, attributes or actions of Allah (swt) to another or to associate with any of the

names, attributes or actions of Allah (swt) anybody else. For example, knowing that Allah (swt) is the only provider, legislator and commander and yet claiming the right of playing the role of the provider or legislator or to participate with them, such as accepting to be a Lord, MP, PM or ambassador for the *Taghoot* or sharing power with the regime or participating in the parliamentary system. All these types of actions are a form of shirk, as Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْغَيْبِ وَالطَّاعُوتِ

**‘Have you seen those who, when they refer to judgement, they go to the Taghoot’ [EMQ 4:51]**

18. What shakes the Tawheed is for someone to become complacent about the punishment of Allah (swt) and the plot of Allah or losing hope and becoming in despair about the mercy of Allah (swt). Both of these will affect the Tawheed and shake it. Rather a Muslim should neither think that he is secure from the test of Allah (swt) at any time, nor should he despair and lose hope concerning the mercy of Allah (swt), rather he should have a balance between the fear of Allah (swt) and the *Rajaa'* (the wish to be forgiven and to be protected).

19. What shakes the Tawheed and affects it is the lack of *Sabr* and the determination to stand firm on all that Allah (swt) has destined and all the destiny decreed by Almighty Allah (swt). For example someone who says; *‘Oh Allah why did you do this to me?’* and then begins to wail, tearing his clothes, hitting himself and pulling his hair out.

20. To seek to perform actions to get fame and popularity whilst worshipping Allah (swt) e.g. to pray for people to see you pray, fast for others to see you or pay *zakah* for others to see. All of this is *Al-riyyah* (hidden shirk). The Messenger of Allah (saw) said; *‘I fear from my Ummah Al-riyyah’* and the companions asked; *what is Al-riyyah?*, he (saw) replied; *‘showing off from the ritual acts in order to get something from the dunyah like the one who performs hajj and fasts and prays and pays Zakah or fights for the sake of the dunyah’*.

21. What affects the Tawheed is to obey people in authority (whether scholars or rulers) in forbidding what is known from Islam by necessity to be permissible or legalising what is known from Islam by



necessity to be prohibited, whoever obeys such a person then that obedience is indulging in a form of *Shirk ta'ah*.

22. What affects the Tawheed is the saying '*whatever Allah (swt) wishes and what you wish*' or saying that '*I rely on Allah (swt) and on you*'. All of this affects the Tawheed. Rather you should add the word 'then' e.g. to say '*Inshaallah* and then I rely on you' or 'I rely on Allah and then on you'. The Messenger Muhammad (saw) ordered those who said 'by the *kabah*' not to say this and that they should say 'by the Lord of the *kabah*.' Hence you should say *Inshaallahu wa shi'ta* - whatever Allah (swt) wishes and then what you wish, that is, if you wish according to the wish of Allah (swt) I will follow it.

23. Cursing the time, century, era, day or month, because you attribute them to be the cause of the destiny and the cause of bringing benefit or harm, this is a form of shirk.

24. What negates Tawheed is ridiculing the *Deen* of Islam, the Messengers, the Qur'an, the names and attributes of Allah (swt), the Sunnah or ridiculing the *Sahabah* or the family of the Prophet or any *hukm shari*.' Such as ridiculing people who have big beards, or those working for the establishment of the *khilafah* or those using the *siwaak*, or those who shorten their trousers - because of the act that they do. All these are divine rules that affect the *Aqeedah* of a Muslim, and the one who engages in the ridiculing of these is a kafir even if he was joking. Allah (swt) says;

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزُوا إِنَّ اللَّهَ  
مُخْرِجٌ مَّا تَحْذَرُونَ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ  
وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ  
مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

'let the hypocrites be aware that a chapter from heaven will come and expose all they conceal in their hearts, say: ridicule for verily Allah will expose all you conceal and when you question them, they will say that we were just playing and joking. Say; by Allah and his verses and messengers you are mocking and joking Allah, don't bring excuses, you are kafir for you have committed kufr after you were believers.' [EMQ 9:64-66]

25. What also affects the Tawheed are some of the names that are given to people. Like calling someone the slave of Ali or *abdul-rasool*, *abdul-nabi*, *abdul-kabah*, *abdul-hussain* etc... all of which are not allowed because slavery is for none but Allah (swt).

26. What negates the Tawheed is to carry the symbol and logo of the *kuffar*, or to have it in our cars or houses, or to draw it on our clothes (or leave it on our clothes) - like the cross or star of David or the British or American flag etc... it is in fact obligatory to destroy or remove any of these symbols.

27. What negates the Tawheed is to ally with the *kuffar* and the *munaifiqeen* (hypocrites) or to support them against the Muslims, or to love them or to show them any form of respect.

28. What negates the Tawheed and contradicts it is to rule and judge by other than what Allah (swt) has revealed, or to obey man made law instead of the law of Allah (swt) or to claim that the law of man is equal to or as good as the law of Allah (swt), or to say that it is more suitable in today's reality - all this will make you a *kafir*.

29. What negates your Tawheed is to doubt those who Allah (swt) called *kafir* being *Kafir*, such as the Jews, Christians and *Mushriks* (polytheists). By you doubting or not believing that they are *kafir*, or to say that their *Deen* is good, then this is *kufur* because the *kafir* is the one who does not believe in Islam and the finality of the Prophethood of the Messenger Muhammad (saw) regardless of whether he believes in god (like the Jews and Christians) or whether he denies belief in god (like the atheists) or whether he believes in idols (like the *Mushriks*).

30. What affects the Tawheed is to have any form of *juhood* (denying any obligation known by necessity, such as *Salat*, *zakat* or to implement the *Shari'ah*) or to make *istih'laal* i.e. legalising anything Allah (swt) has forbidden, such as legalising alcohol, nudism, nightclubs, usury, arbitration to the UN, sharing power with the *kuffar*, allegiance to the Queen instead of Almighty Allah (swt) exclusively, legalising interfaith between various religions (since all are falsehood and Islam is the only truth) - all of these are a form of *Kufur Akbar*.

In summary, in order to maintain our Tawheed and to be saved from hellfire Muslims must follow the path of *Ahl al Sunnah wal Jamah*, who comprise the Messenger Muhammad (saw) and his companions (ra) and whoever follows this path, step by step, without change in any belief matter, any transaction, behavior or ritual acts. Verily the Messenger Muhammad (saw) said that *'My Ummah will divided into 73 sects, all of which will be in hellfire except one'* to which the companions asked; *'who are these?'* and He (saw) replied; *'they are like me and my companions today'*. In this hadith the Prophet (saw) did not say that they are those *who do such and such*, rather it was explicitly stipulated that it is *'me and my companions'* at that time.

Therefore we can summarise the belief of *Ahl al Sunnah wal Jamah* in ten points, anyone who differs from them has deviated from the path of *Ahl al Sunnah wal Jamah* and his deviation could be in one, two, three or all of the points and therefore he will never be attributed as being from the savior sect.

1. In the topic of the names and attributes (*Asmaa wa Sifaat*) of Allah (swt) *Ahl al Sunnah wal Jamah* believe that you must describe Allah (swt) the way He describes Himself and the way the Messenger Muhammad (saw) described Him. You must take His names and attributes literally on the value of their own literal meaning without interpretation (*Ta'weel*), without making similarity with man (*Tashbeeh*), without negating (*Nafie*) or resembling or directing from the literal meaning, without interpretation or making similarity or to try and make it comparable to creation (*Tamtheel*) nor dismantling the meaning nor leaving it pending (*Tafweedh*), rather we affirm (*Tathbeet*) what Allah (swt) affirms about Himself and negate what Allah (swt) negates about Himself and do not make similarity to Him, for Allah (swt) says

...وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذَرُونَكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

**'...there is nothing like Him and he is all hearing and all knowing'**  
[al-shura 42:11]

2. On the topic of the Qur'an being the word of Allah (swt) you must believe that the Qur'an is the real word of Allah (swt), recitable by word and audible by tune without to say how (*bi laa kayf*) and that it

descended to us from Allah (swt) and is not a creation and that it started and to him it will return.

3. To believe that Imaan is *Qowlun wal Amalun* (sayings and actions) which increases by obedience and decreases by disobedience to Allah (swt) and His messenger (saw).

4. To believe decisively in all that we have been informed about after death, like the questioning of the grave, punishment of the grave, pressing of the grave, reward of the grave and any other matter related to the hereafter, until the day of judgment.

5. To Love all the companions of the Messenger Muhammad (saw), to elevate them, to be on their side, to ally with them and their stance, whether they are from the family of the Messenger Muhammad (saw) or not, without to believe in the infallibility of any one of them. To love those who love them from the believers and hate those who hate them from the believers and to believe that all of them are blessed by Allah (swt) and that Allah is pleased with them and the best of the companions, in order, is *Abu bakr*, then *Omar*, then *Uthmaan*, then *Ali Ibn abi Talib* (ra) May Allah (swt) be please with them all. Verily the one who loves them does so out of his love to the Messenger Muhammad (saw) and anyone who hates them does so out of his hatred to the Messenger Muhammad (saw). We must believe that all of them are *Mujtahideen* and must hold our tongue when speaking down about them or about their disputes and whosoever among them made *Ijtihad* and was right gets two rewards and he who was wrong gets one reward, and may Allah (swt) bless them all.

6. *Ahl al Sunnah wal Jamah* believe that *Takfeer* is the right of Almighty Allah (swt) just like *Tashree'* and therefore we believe that anybody Allah (swt) informs us of, as being *kafir*, in Qur'an and in the Sunnah is *kafir* without doubt, and whosoever commits anything of that which negates his *Deen*, without any of the preventions for *takfir*, we will also call *kafir*. *Ahl al Sunnah wal Jamah* believe that you must not make *takfeer* upon any Muslim who commits a sin which is less than *shirk*, as long as he did not legalise what has been forbidden or denied what is obligatory. If he commits a sin which is not *kufri* sin, even if it was a big sin like fornication, we will call him sinful and never make *takfeer*, and if he repents Allah (swt) will forgive him and if he dies before repenting we believe that he is under the will of Allah (swt) and if

Allah (swt) wishes he can relieve him or he will punish him and then he will enter *Jannah*. Verily no one will stay in hellfire forever except the one who commits *kufr* or *shirk*, and verily leaving the *salat* is *kufr*.

7. *Ahl al Sunnah wal Jamah* believe in the *Qadr* of Allah (swt), they believe that all destiny is from Allah (swt) (good and bad) and they believe that man has a choice, and they believe that Allah (swt) has the will, and so does man, but the will of man is subjugated to the will of Allah (swt). All destiny and fate is in will of Allah (swt) and the will of man in what he has a choice is subjugated to the will of Allah (swt).

8. *Ahl al Sunnah wal Jamah* believe that it is obligatory to implement the *Shari'ah* and that you must be under an *Imam* that implements Islam and not to rise against such an *Imam* even if he implements some of the *Shari'ah*, such as declaring the obligation of *salah*, as long as he does not declare even one *kufr* law, otherwise they believe that they must rise the sword against him.

9. *Ahl al Sunnah wal Jamah* follow the Qur'an and the Sunnah only, in accordance with the understanding of the companions of the Messenger Muhammad (saw) and their agreement/consensus.

10. *Ahl al Sunnah wal Jamah* believe in the *Karamaat* of the *Awliyyah* and that Allah will honour the people of piety with a lot of support (unseen support). They target to be people of *taqwah* (piety) so that they can also be honoured with the support from Allah (swt), for Allah (swt) says: ***'there is no fear upon them and they will never be sad those who believe in Allah and fear him'***.

There are many other characteristics of *Ahl al Sunnah wal Jamah* such as not testifying that any person is from the people of hellfire except those whom Allah (swt) and His Messenger (saw) have informed us about, nor will they testify that anyone is a person of *Jannah* except for those whom Allah (swt) and His Messenger (saw) have testified about (i.e. for the dead people).

They will never testify that any living person is a person of *Jannah* or *Naar* until he has passed away, to see what state he died in, because Allah (swt) may change the heart of a person from *Imaan* to *kufr* or vice versa. They do not testify anyone who dies in the battlefield to be a martyr, rather they ask Allah (swt) to accept him as a martyr and will

not testify for him that he is *shaheed* and will never say that he has been forgiven rather they will ask Allah (swt) for his forgiveness. Therefore they believe in the *ghaib* (unseen) and will never testify the *ghaib* to anyone except those who have been mentioned in the text e.g. people of *Badr*, people of the *Bayah of Ridwaan* etc, and those mentioned by name and they pray that they are forgiven for sins less than *kufir* and *shirk* and for them to be granted paradise. *Ahl al Sunnah wal Jamah* love each other out of their love to Allah (swt) and His Messenger Muhammad (saw) and his companions, more than they love anybody else.

My dear Muslim brothers and sisters, I thought that I could share with you a summary of this topic in order to give you an abridged understanding of Tawheed. My advice is to refer to the ten negations of Imaan and seek more knowledge about shirk to ensure that you do not fall into it or commit it, and attain the correct Tawheed so that you may obey, worship, follow and submit to Allah (swt) exclusively.

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*November 2003 / Shawaal 1424AH*